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A N S W E R

TO THE

Bishop of OXFORD's Reasons

FOR

A B R O G A T I N G

THE

T E S T,

Impos'd on All

Members of Parliament

Anno 1678. Octob. 30.

In these Words,

I A. B. do solemnly and sincerely, in the Presence of God, profess, testify, and declare, That I do believe tht in the Sacrament of the Lords Supper there is not any Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ, at, or after the Consecration thereof by any Person whatsoever; And that the Invocation, or Adoration of the Virgin Mary, or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are Superstitious and Idolatrous.

By a Person of Quality.

L O N D O N, Printed in the Year 1688.

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BISHOP OF OXFORD
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To the Kingdom in General.

HIS Majesty, having with a Grace exemplary not only to all his Subjects of this Nation, but to all Christian Princes and States, (however they may be themselves of the Roman Persuasion) design'd it, as the avowed Glory and Stability of his Reign, to settle such a Liberty, that there may be free discourses, and debates concerning the Truths of Christian Religion, and the Dissents of Christians in them, as from the Pulpit, so proportionably from the Press; as therefore the Ministers and Faintors of that Church (which would be known by the Name of Catholick) have always (and will be while they are) always active with their Pens to the utmost in their Sphær. And as we see they have Publick Freedom, so is it not to be doubted of the Princely so Universal Grace, but that he intends a Freedom on the other side to answer; that there may be no Inequality in holding the Beam, but that it may alike incline to all in this matter, specially now that he is making Credence of those his Royal Favours to all His Protestant Subjects, who cannot but be deeply concern'd at such a Time as this; because of the great Advantages the Interests of the Counter-Scale hope for from a Sovereign of their own Sentiments. But in no case is this Liberty more desirable, than when an Amphious-Ambidextrous Bishop, who assumes, like that Angel of the Revelation, to set one Foot on the Sea, and the other on the Earth: One Foot on the Protestant Church, (which he calls one as if his self were of it) and the other on the Roman: In favour of which he so openly appeareth (to speak the most honourably of him) to conciliate toward it, at least a Cassandrian Temperament: which, as it will never be yielded by the Protestant, so would it not be accepted, if it were offer'd, by the Papist. For he hath published (with what intentions is best known to God, and his own Conscience) a palliation of the most irreconciliable Points of the Popish Religion, Transubstantiation, the Sacrifice of the Mass, the Invocation and Adoration of the Virgin Mary sworn to such a Monstrosity in that Religion, together with other Saints, and all with Images too; Points wherein the Wisdom of the Nation thought fit to fix the TEST, as the security of Protestancy; and

that of Images of so great Infamy in Sacred Writ, and all these with a Multitude of Rampant Words; now rather than a Multitude of such Words should not be answered, or a Man of lips be justified, even the very Stones would speak: Such Lies and Sophistry will not suffer Men to hold their peace, and while he seems rather to mock than argue, should not every one endeavour to make him ashamed? For, certainly, his ways of Discourse are like those of the Whorish Woman in the Proverbs, so moveable, one cannot know them, he comes out in this Time, that he esteems a Twilight, and with a prostituted Subtilty he treats of Sacred things: he is loud and stubborn; his feet abide not in the House of his own Church, as he his self styles it; but now he is in the Streets of the Strange Religion, and layeth wait in every Corner with a New sort of Ecclesiastical Polity, or in a New Edition, and his great Temptation is, I have, saith he, Peace-Offerings with me, that carry at the same Time Reconciliableness to Rome, and likewise a Blessing himself in a design'd Indulgence to his own Genius, and caressing himself in the thoughts of his comfortable Magdalen Importances, and though at a high Water of Papacy he would be burnt for a Heretick, if he did not speak more out, which without doubt he is prepared to do on congruous Occasions, yet so much, at this seeming Return of the Water, is enough to beatifie and then Canonize him in that present Kalender, where, I doubt not, he stands markt with a Red Letter, and it may be a just Reason to all sincere Protestants to spue him out of their Mouths: The observation of his double dealing and appearing more like the Atheist than the Learned and Ingenious, though mispersuaded, Papist, sometimes transports my Style beyond its own Intention and Resolution, when I first essay'd to consider only the rational part of Discourse in those matters; and I am much the bolder, because I hear from all, his Book hath much disserv'd His Majesties Gracious Purpose, and created in all minds a Nausea; specially observing his odd Aspersions on so eminent a Person, as Dr. St. who in the thoughts of all the World is incomparably (and beyond all possibility of being nam'd together, ten thousand times more; the Apostolick Bishop.

If I have offered too largely to a just Indignation here, I having the Treatise it self mostly applied my self to the rational part, and minded chiefly to possess the Reader with the true sense of things: I have therefore wav'd the pursuit of his History of Transubstantiation in the several stages of it, leaving it to more learned Persons, who, I doubt not, may observe

observe in their usual walks and daily paths, through the whole course of Ecclesiastick Times Many of his Erratick motions : but however the main point of truth, or falshood on that Head, or Article rests in this little room whether it is possible to believe such sublime spirituality (as our Lord alway breath'd) so little of kin to sense, to matter, to flesh, should in his holy dying Institution, forsake him so, that he should, intend to engage his B'essed Body, that was so suddenly to become a Spiritual Glorious Body, and to Ascend far above all Heavens, to so inglorious, insipid, inefficacious a descent, as only to dispossess a small Roll of Bread, or Wafer of its whole Substance, and as by a trick to leave its Accidents still intire to fool and baffle all the sense and reason in the World : and yet to so little effect as to suffer the Bodies and the Souls too, of the greatest number of the Eaters to be without any Evidences of good, as notorious and certain, as the miracle is supposed to be stupendous ; whoever can believe this, need not go to visit the dark and too oft impure Cells where so strange a Doctrine was conceiv'd and foster'd, he hath a Bulimy of Faith without more ado of search and inquiry to devour all the absurdities that the name of a Church can offer him.

And as to the points of Idolatry, abating from things Pious and Learned, (to which let the utmost allowances of deference and honour be yielded, and paid) the Notions he would imprint of it on the minds of his Readers, are an audacious affront (as he speaks in a more innocent case) to God the Creator of Heaven and Earth in his Word, who therein abhors all Distributions and Parcellings out of any the least Particles of the Glory of the One God, or Mediator to any of the most Seraphick of his Creatures, Angels, or Saints, or the Mother of God, as he speaks without Precedent from Scripture, and hardly allowable in a Discourse of Idolatry although tolerated in the case of the Nestorian Herefie : Even so all Address of any Beings besides that God and the Mediator, his Word doth de TEST specially invisible Beings, to whom we can make not the least Application, but under the peril of Idolatry as Communicating them, in any semblances of Worship, with those Incommunicable Attributes and Properties of Omniscience and Omnipresence : He hath indeed allowed and commanded mutuous respects in the lower humane World for the settlement of the order of Religious, and Civil Offices ; but all the figments of Men's own Brains concerning Worship of Himself, or of the Mediator through the Mediation of any of his Creatures,

Creatures, and most notoriously, by Graven Images, or any kind of Similitudes comprehending other Figments, he declares to be Abomination. It is a grand Audaciousness therefore to offer such an insolent piece of falshood to Christian minds as that the Cherub were by his appointment to be Worshipped, or to have Worship directed to them, because their Resemblances were placed as waiting at that Throne that was Empty of any Presence to sit upon it; but an Invisible Glory and Grace had promised favour to those who, according to his Word, praied toward that place, which He having fill'd with a visibie sign of his Presence of Glory He after placed his Name there: with as much sense therefore it might have been said that every Stone in the Building of the Temple; or whatever was in the Temple, or specially in the Holy of Holies, was to be Worshipped as to say the Cherubim were to be Worshipped, of God in, through, or by them.

A Parallell Effrontery it is to load the Sun and Host of Heaven, the Scripture with all the Idolatries brands, and so contrary to the very letter of it, that the Visional Representation of the Jewish Idolatries to Ezekiel, Ch. 7. distinguisheth that of the Sun from all the Rest, I stand therefore in perfect Amaze and Astonish what the Christian, much more the Protestant; Bishop should mean, and yet make so open and publick an appeal for his Integrity, God and the World in the close. As to what concerns the Test and the Peerage, I humbly submit the Reason of it to the higher Judges in these things; begging pardon of any errors in so great matters as likewise taking example in that, I beg of all Men allowance for mistakes of humane infirmity in so Critical a point and in so Critical a time.

DRAWDEREVE ROEMADA.

An Answer to the Bishop of Oxford's Reasons for Abrogating the TEST, &c.

IN undertaking to give an Answer to these Reasons, I shall choose as my particular Province, to insist only upon the most substantial Principles of Reason, and that may most concern, (as we usually speak) the Merits of the Cause, with all due regard to the Character of Dignity, the Laws of this Nation, and the Constitution of the Government thereof (both Civil and Ecclesiastick) have imprinted upon the Author; as also remembering the Admonition the Apostle *Jude* gives from the Example of the Arch-angel, who disputing with the Devil about the Body of *Moses*, most probably in the Cause of Idolatry, did not adventure to bring against him a railing accusation, but said, *the Lord Rebuke Thee*.

Nor will I assume to make the least Reflexion upon the Insufficiencies of the Discourse, as to its particular Frame and Menage, or upon the Air, Meen, or Spirit of it, relating to either the Roman, or the Protestant Religion, or to the Names of greatest Honour, Authority and Reverence, who have acted, or written in Defence of the Reformation: But leaving all this part to those, who have both Talents, and Authority to support them in their just Censures of such a manner of Treaty of what deserves our highest Value and Veneration, I will content my self with Debating upon the principal Matters, taking them in the utmost Extent of the Offensive, or Defensive Arguments upon them.

The Heads therefore according to which this discourse is to be modell'd, must be those Reasons, the *Bishop* gives for the Abrogating of the *Test*: The first of which is; "That it doth not only diminish, but utterly destroy the natural Rights of *Peerage*, and turns the *Birth-Right* of the English Nobility into a *Precarious Title*. *Reas. 1.*

Now in the first place in answer to this, I must observe; that in the very thought of utterly destroying this Right, the Episcopal Author does somewhat relent, and recoil from the height of his Expression, and abates it into a *Turning that Birth-Right into a Precarious Title*: Taking therefore advantage from that so natural, and even necessary Recess, or Condescension, if not to be thought, as it very much seems a Check upon impetuosity of style from a Consciousness of its Excess; I shall take the boldness more freely to assert, That the natural Rights of *Peerage* are not at all destroyed, but own'd, upheld, and more solemnly acknowledg'd by the *Test-Act*. Secondly, that the Birth-Right of the English Nobility is no way turn'd into a *Precarious Title* by it.

And because this is indeed the only Argument for removing the *Test-Act*, that

that is of true Strength, and Merit in the whole Contexture ; it deserves the more Attent Consideration.

For whatever shall attempt to shake such a main Pillar, and Fundamental Principle of our *English* Government, ought to be both suspected, and feared ; and if indeed prove to do so, to be surpriz'd and foreclos'd from its Effect : But the Invalidity of this Charge will thus appear.

1. It is most evident the Right of *Peerage* in the General stands firm, notwithstanding the *Test* : Seeing this Principle of Government is not only still, but with strongest Confirmations even from this very *Test-Act* on all sides preserv'd most firm and undoubted, That there is a most just Right that every *Peer* hath to all the privileges of *English Peerage* : Accordingly the very Act is founded upon that Acknowledgment, and Supposition, viz. That every *Peer* hath such Right to all the Honours of *Peerage*, and to that Right most unquestionable in it self, or else the very Ground of the Law were taken away. 2. All and every *Peer* submitting to that Law takes that Right, and enjoys it without any Diminution, and holds it not only for himself, but for that whole *Estate* : the whole being acknowledg'd in every Member : And particularly sitting, and voting in the *Higher House of Parliament* (which is therefore with Honour to that *Estate* call'd the *House of Lords*) is acknowledged to be the just Right of *Peerage* without any Infraction upon the Right it self. 3. Even those *Noble Lords*, who do refuse, or do not actually submit to the taking the *Test*, have yet their Right of Birth, Blood, or other Title preserv'd undisputed, and inviolate, as it is such a Right and such a Claim ; and therefore whenever they please to accept it on that Condition, there is no demur upon their Right. But until they so accept, their Right is in a kind of *Abeyance*, and *Custody of Law* them ; and never dies, or is extinguish'd. 4. The Suspension in the mean time amounts no higher to the Defalcation of the Privilege, (nor indeed so high) than the *Minority* of such *Noble Persons*, which cause's a Suspension of that Privilege of Voting in *Parliament*, till they are of Age, which is not at their pleasure, but requires the Natural Course of Time to advance them to it ; whereas in this case, they may in Construction of Law every day remove the Obstruction and enjoy their Right, seeing the Claim is always allow'd, and own'd, and the Law takes no notice of the Reasons of their refusal. 5. This is made most evident ; in that all other natural Rights of their *Peerage*, are notwithstanding the Suspension of this particular Branch continued to them. 6. It is most undeniable ; their Right of Blood, or other Claim to the Privilege of *Parliament* is unmoved ; because not their taking the *Test*, but that precedent, and still continuing just Right, gives them a perfect enjoyment of that particular Privilege whenever they take the *Test*. Which is, I hope, a full Vindication of the natural Rights of *Peerage* from being utterly destroyed ; seeing it is only one Branch, that is in Question, and that is only suspended, or rather deposited in trust with the House of Peers, and no ways destroy'd, or extinguish'd.

2. I come therefore to make good in the second place, that the *Birth-Right* of the English Nobility is not turned into a *Precarious Title*, nor that which in former Ages was forfeited only by *Treason* is now at the mercy of every *Faction*, or every *Passion* in *Parliament*.

For that can never be *Precarious*, nor at such mercy, which subsists, and rests upon the common *Base* of the whole World for its security, and that is the Law of *self-preservation*.

For when a *Parliament* consists of *Two Houses*, and the *Upper House* of *two Estates*, each Estate a Convention (as isto be always presumed) of the wisest, and most honourable Persons of a whole Nation, the *Lower House* hath always upon all their Proposals, or Offers at any Bill, the curb and restraint; that this is to pass the *Upper House*, or *House of Lords*, and therefore cannot rationally so much, as essay them with any Law, that would destroy the Rights of their *Peerage*.

But suppose the *House of Commons* should make so unreasonable an attempt, it can never be imagined, so intelligent a Body always provident, and watchful, so naturally sensible of Honour, and of their own Interest, should either be imposed upon, or drawn by whatsoever motives to consent to the Destruction of their very constitution, there being no stronger *Passion*, or more binding *Cement*, than that of *self-preservation*.

And yet the preparation of the *Two Houses* for the bringing forth a Law, does but form the Materials, that they may be presented to the Royal Assent to give them the form and life; who as the common Father of the Country will judge of all Bills, whether they are the Products of *Passion*, or *Faction*, and so they either live, or are still-born.

When all Laws are therefore thus winnowed, and sifted through these several Explorations of Persons supposed to have all manner of *Talents* for judging, and the quickest Resentments of their own Interest, and Concernment whether as the *Lower*, or *Higher* Body of a Nation, whether *Civil* or *Ecclesiastick*, and then shall all meet in the common Head, who sees, and feels for the whole, it is very adventurous to impute such Enactions to the *Faction*, or *Passion* of a *Parliament*. Seeing this must needs be the firmest Foundation humane Affairs can be entrusted to in this World, viz. the Law of self-preservation ballanced by *King*, *Lords* and *Commons*, ere any thing becomes a Law. And although, it is true, the influence of the *Supreme Prince*, the *Genius*, and *Temper* of an Age, or particular Inclination of Times, the Configuration of various Co-incidents may preponderate to the worse, in some Laws, yet there must be submission to suffering, even when Conscience, or Reason countersways that which we call Active Obedience to such Laws; or all Government must be unhinged, and fall.

And seeing it is acknowledged there may be a *Forfeiture* by *Treason* of the Rights of *Peerage*, and that it hath been in the Power of *Parliaments* to declare the nature and kinds of *Treason*, there is, nor can be greater danger to the *Peerage* in trusting themselves with the Suspension of one Branch of of their *Right* than, in trusting themselves with the whole of those

Rights : and it is very rare, that humane Nature (specially such sapient and honourable part of it) conspire with a *Faction*, or *Passion* against themselves, or receive a precedent from a partial Infringment of their *Rights* to destruction of the whole ; seeing, if so great an *Estate* hath overseen in a lesser concern, it is to be concluded, it will be the more jealous after, and where the whole is in danger ; and so there is no more consequence from the Precedent of the *Test-Law* (which is either unawares, or by the force of Truth, or of meer Grace, it being unlike the rest of this Discourse, granted by the Reverend Author to have been useful in its season) than from a necessary and prudent opening a vein to conclude the Person that consents to the one, will therefore consent to the letting out the whole Mass of Blood.

And lastly, after all that hath been said ; the instances this Author gives of the first *Transubstantiation-Test*, and the *Protestation*, or Test of Loyalty in which the priviledg of *Peerage* was so carefully provided for against injury by either of those *Tests*, do rather strengthen than weaken what hath been insisted on ; for it confirms, how quick of apprehension the House of Peers have always been in that point, and therefore they would not suffer their own *Peerage* to fall under any Eclipse, sooner than they found absolute necessity, and such a good arising, as would compensate any so much, as *Parentthesis* of the full Beams of that Glory on any of their Members, and so that it should be no more than a *Parentthesis* ; till such Members mov'd themselves to such a position, that no part of their Orb of Honour should be unenlighten'd.

But in the other *Test* they seeing no Reason for the shortest suspension on Accounts of Loyalty, sufficiently otherwise secur'd, lest there should arise a Custom of trapaning *Peers* out of their Rights, some *Noble Personages* resolv'd to Stem that Tide ; even as in the wise Administration of what pertains to health, extraordinary methods may be resolv'd against ; but when indeed formidable Symptoms appear, such resolutions may be rescinded ; and so without any dishonour but great honour, the *Peers* who entred *Protestations* against such superfluous *Tests*, as were projected to ensnare and obtain upon them standing Orders of the *House* against any such *Tests*, and yet might upon pressing vehement urgencies, seeing it necessary for the safety of the whole Body of the *Peerage* to have such a *Test* as might bring some of their Members under a Suspension, till they gave Hostages of their not suffering such persuasions to have the ascendent of them, as might be destructive to a Protestant Nobility in all appearance much the *Major* part ; whereas in the case of the designed *Protestation*, the lesser part were probably understood to have design'd by degrees to have disinherison'd through such Artifices the greater Number, of which some *Lords* more sagacious, being aware, entred their *Protestation* to awaken others equally concern'd, though not so foreseeing, and whose foresight gain'd upon the rest.

And seeing so such *Protestation* was entred in the case of the last *Transubstantiation-Test*, it assures the evidence of the reasonableness of it, overweigh'd the very attempt : And so I take leave of the first Reason, which I have
more

more diligently attended in all its moments of appearance, because it is urg'd not only by this Author, but by the generality of the zealous for removing the *Test-Act*. And it issues into this most equitable Maxim of Government; That the major part of each particular *Body Politick* in a Nation must judge, even as particular Persons do, what is the best for the whole. And *the House of Peers* being Judge for it self, and most tender of it self; and the King, the *Father and Fountain of Honour*, having advised with them, and given life to a Law for the Suspension of the Rights of those *Peers* who neglect to take the *Test*; this Law can by no means shake the general Rights of *Peerage*, or so much as destroy, but only suspends the Right of particular *Peers*, till they yield obedience to that Law, which acknowledging their Right expects it from them, and hastens them to a compliance with it self.

And this will proportionably flow down upon all parts, and Persons concern'd in the *Test-act*. If the major part of each distinct Body of Men in a Nation shall not by their *Representatives* freely chosen, or by the whole Body it self summon'd to Parliament upon the Right of their *Peerage*, conclude the whole, by their most duely weigh'd, and considered Acts, presented to the supreme Power, and impress'd by him, there can be no possible rest, quiet, or determination of humane Affairs in any rational way, or method: And all this being of that nature, and so cautiously suspending, or preserving, as in Abeyance, and not extinguishing any Right, it can never be said to destroy, nor so much as to submit to a *Precarious Title, Faction, or Passion of Parliament*, (* Words most injurious to the very Nature of Parliaments.) * Any Right, much less the Right of *Peerage*, as being a Right of Blood and of Inheritance.

I come therefore to the Bishops second Reason.

Secondly it ought to be repealed, because of its dishonourable Birth, and Original; it being the first Born of Oates his Plot, and brought forth on purpose to give Credit and Reputation to the Perjury. Reas. 2.

How far the Wisdom of the Nation in Parliament shall concern it self for the Honour of both the Nation, and its *Parliaments* to give Reputation to the Cross Wounds it may seem to have receiv'd in that unhappy Affair, I will not be so bold as to pry; it being an *Ark of State* that hath its Secrets and sacred Retirements, nor at all wade in so invidious a matter; but wholly wave the Paragraph, in which it is handled; only I will consider how far a dishonourable occasion may give Birth to a Law, and the Law it self still remain in honour, and then remark upon the little Interest the (as the Bishop calls it) *Otesian Plot* may have in the *Test-act*.

As to the *Test*, all Laws have this dishonour in their Original (if we might allow things of that Class, or Rank, to be Originals) to have such respect to the degeneracy of humane Nature, that the Apostle hath said; *The Law is not made for a Righteous Man but for the Lawless*; and it is a known Maxime; *Ex malis moribus bonæ nascuntur Leges*.

Out of such manners as cou'd ne'r be said
To have been good, goods Laws have yet been made :

Sic vere veritit

For grant the Birth be base ; don't Comets rise
From Fogs and Vapours, fore they shine in Skies ;
And acts amazing by a Pesant's Son,
As by a Prince's, have they not been done ?
If so, SA. OXON is (SAI not the TEST is) gone.

Sic iuste judicat EHMAMP ARTNOCAS.

Alia DRAWDE REVEROFMADA.

Laws therefore are to be weigh'd by the serviceableness, and use they are of to the main ends of Vertue, Righteousness and Peace, and not by the foulness of their occasional Originals. And therefore they have indeed a much higher Original, if wise, vertuous and good Laws ; and claim their descent from the exemplar-Wisdom and Goodness, and that Eternal Law of Reason, Truth and Equity, which can never be stain'd, or embas'd by the particular occasions, upon which they are Enacted, which give Being to them no otherwise, than as those Divine Exmanations exert and direct themselves against those contrary Evils and Vices which they Forbid and Punish : so that the Birth, or Original of this Law is not to be inquir'd into (suppose it *Oats's Plot*) so low as *Oats's Plot*, but as the Peace and Safety of a Community is provided for by it ; which is as the *Arteria Magna*, in that universal Law of Righteousness, as it concerns humane affairs, and as it is calculated for the Support and Security of the National Religion, against the *Usurpation* of a *Foreign Jurisdiction*, a nobler part, than that any thing else can come in Competition with it. It is then a very petty thing to weigh the goodness of a Law by the next occasion of it ; and a manifest Blunder upon a *Non Cause* for the *True Cause*, to confound an *Occasion* and an *Original* together.

Let us then consider in the next place, what Interest the (so styl'd) *Otesian Plot* hath in this Law : For if in effect it should prove the First-born of that Plot, the beginning and Excellency of its strength, and that it hath not a more Excellent Soul and Spirit, descending from above ; it might be in danger to be Condemn'd to the same Fate. But whoever considers the *Test* it self, will not find the least Cognation, or Relation it hath to that Plot, nor that any Lineaments, or Strokes of it enter into its Composition : so that however it might receive occasion from it, yet the Essentials of it are such Sentiments, as the Nation hath had for above the last hundred of years, and that it hath upon greatest Judgment, Reason and Experience confirm'd it self in : and according to several Emergencies added to its securities by Law upon Law, against the Regurgitations of that usurpation upon it ; not barely because of such Emergencies, but because of that Grand Reason, the very Essence of Popery hath given it : whether therefore the particular Emergent hath had Dimensions long and broad enough for the particular Laws and Constitutions which

which have been made, was not so much consider'd : But the whole Nature of the Evil fear'd, and provided against, being large enough to support such Acts, it hath given Reason to all such provisions ; and *that was* the danger of the *Roman Religion* Resettling and Reinstating it self in a *Protestant Nation*, as the *English Nation* is and hath been for so great a space.

Thus this *Last act* for the *Test*, setting before it only that so Full and Comprehensive Consideration of the Increase and Danger of *Popery* in this Nation, to which the former good Laws had proved Ineffectual, does therefore so Enact as that Act expresses.

In all which there is not the least Reference to the so much *Infam'd Plot*, nor any Line looking toward it ; Till therefore there be a change in the very Essential Nature of *Popery*, and a perfect Nullity of all the Fears arising from it made evident, there must be This, or That particular Accidental Cause quickning the *Legislative power of the Nation* to branch out it self into more and more, and further and further particular Laws, that may more effectually reach the intended Point, and be new in the Particulars ; observing where former Provisions were deficient and inefficacious : which new Laws are not to be charged upon the lesser Accidental Causes, but on the Irreconcilableness of *Popery*, and its Growth to the peace and welfare of a Protestant Nation. And so I have finished what I think necessary upon the *Bishop's* second Reason, to shew how inconcluding it is for the *Abrogating of the Test*.

I proceed now to the Third Reason.

" The Test ought to be repeal'd, because of the incompetent
 " Authority, by which it was enacted, for it is a Law of an Eccle- Reas. 3.
 " siastick Nature, made without the Authority of the Church,
 " contrary to the Practice of the Christian World in all Ages, &c.

" 1. This Reason rests upon these two Principal Pillars, that the Power
 " of making Decrees concerning Divine Verities, is a *Legislative Power*, given
 " as the highest act of Government by Christs Commission, to the Officers of
 " his own Kingdom, upon which the whole Fabrick of the Christian Church
 " hath hitherto stood, and is to stand to the end of the World, and without
 " which, it must run into confusion ; and that to entrench upon this Prero-
 " gative of the Holy Catholick Church, is to depose Christ from his Throne,
 " by disowning, neglecting, and affronting his Commission to his Catholick
 " Church ; so that this Power cannot be usurped without Sacrilege and
 " Blasphemy, and such a daring Invasion of Christs Kingdom, as that nothing
 " more imports Christian Kings and Governours, than to be wary and cauti-
 " fous how they lay hands upon it.

" 2. That the Bishops sitting in the *House of Lords*, and (to their
 " shame) consenting to this Law, is not sufficient to make this Law an
 " act of *Church Authority* ; because it ought to have been first decreed by
 " their

“ their own proper Authority, without any *Lay* Concurrence, and then to
 “ have come into *Parliament*, and as they judged fit, to have been abetted
 “ with Temporal Penalties, a Practice never violated, but by *Apostates* and
 “ *Rebel Parliaments*. And lastly because *Particular Bishops* sit not in *Parlia-*
 “ *ment* by Power deriv'd from our Blessed Saviour, but by the meer Grace
 “ and Favour of the King, so that the exercising any *Ecclesiastical Authority* in
 “ that place is scandalously to betray, as much as in them lies, the very being
 “ of a Christian Church, and profanely to pawn the *Bishop* to the *Lord*; and
 “ lastly because the *Ecclesiastical* Power is by the Law of *England* settled in
 “ *Convocation*, and therefore to enact any thing of an *Ecclesiastical Nature*
 “ without their consent is to betray the Rights of the Church of *England*, as
 “ by *Law Establish'd* in particular, as well as of the *Church Catholick* in general.

“ But as a Check and Limitation to all this, the Episcopal Author inter-
 “ poses; the *Civil Power* may restrain the Exercise of this *Ecclesiastical Pre-*
 “ *rogative*, as they shall judge meet for the Ends of Peace, and the Interest of
 “ the Common Wealth, and punish it too at their own discretion, if it shall
 “ at any time entrench upon the Power of the State, and it may prevent, or
 “ correct abuses.

I have thus collected the strength of this whole Reason, without omitting any thing, I could think material; I have also subjoyned the Limitation, that it may be of the use the Author designed it, and may also be considered in its place to our purpose.

There are three Expressions, I desire in modesty and reverence to this R. Author to draw a Veil over. 1. That *Parenthetic* (*to their shame*) viz. the *Bishops* shame, who consented to the *Test-Law*, because it seems so much to confine on *speaking Evil of Dignities*; and for the same Reason, 2ly. upon that, (*Except by Apostates, and Rebel-Parliaments,*) as also because I would not know the direct meaning of those words, but go backward to cast a covering over them. 3. On those words, I draw the Curtain; (*profanely pawn the Bishop to the Lord*) lest they seem rather, fit to be retired among the *Bishops Ludicra*.

But to the main purport and stress of the Argument, I shall undertake to rejoin these Assertions.

1. That there is no such *Legislative* Power given by Commission from Christ to his Church, or made the Foundation of it.

2. That all such Pretensions of *Church-Power* drawn from the Practice of the *Christian Church*, are very invalid.

3. That the *Law of the Test* is not a *Law* of an *Ecclesiastick* Nature.

4. And if it were, the *Church of England* hath done enough in *Convocation*, and other Church-Acts to support it.

5. That the Presence of the *Bishops* in *Parliament* not protesting against it, are sufficient proof of the two last Assertions.

6. That according to the *Bishop's* own Limitation of *Church-Power*; it must remain a good and necessary *Law*, and for which the *Parliament* had *Competent Authority*.

I begin with the first. 1. That there is no such *Legislative Power*, given by Commission from Christ to his Church, or made the Foundation of it, which may be demonstrated in this manner. Assert. 1.

This *Legislative Power* of the Church is most contrary to that *Holy Book*, from whence we derive our *Christian Sacred Religion*, and to the soundest Reason guided by that; for by that there is, nor can be any *Legislative Power* in matters of *Divine Verity* but what is immediately from Heaven, either by Voice from thence, or by the *Ministry of Angels*, or by immediate *Inspiration* given to *Holy Men, Prophets and Apostles*, and consigned by them into the *Holy Writings* we call *Scriptures*. All which after-*Revelations* are to be tryed, and *Tested* by their compare with, and Agreement to former *Revelations*, as is most manifest in all parts of *Scripture*; and by the constant and continual Appeal of the *Old Testament* to the *New*: So that this prerogative'd, *Legislative Church*, that is pleaded into so high and rampant a Power, that All-seeming wavings of its Authority must be an *Invasion of Christ's Kingdom*. a *Deposing of Him*, an *affronting his Commission*, smells strong of the Pride and Ambition of that City, which, first, as a City, and then as a Church hath always aspir'd, to have a Kingdom over the Kings of the Earth; as also of the *Luciferian Ascent* of the *Beast* that carries it, with and upon which, I doubt not, the *Sacrilege* and *Blasphemy* will be found: *Who exalts himself above all that is called God, or, worshipped, who sitteth in the Temple of God, shewing Himself that he is God.*

But to us, there is but one Law-giver, who is able to save and to destroy. One Father, who is in Heaven; One Master, who is Christ, and all we are Brethren; One *Legislative-Lord*; and the chiefest in his Church are Servants, Ministering his Word in the *Scriptures*, the only law of *Divine verities*. And therefore in this *Prerogative-sense*, dare not receive the title of *Masters*, or *Fathers*; nor can those who receive the Law of Christ, made evident from the *Scriptures* to be his Law, by their *Ministry*, upon such *Ministration* yield them therefore the Names of *Masters*, or *Fathers* in a *Legislative* sense. For they know, they ought to Preach Christ the Lord; and themselves only Servants for Christ's sake, that they have no Dominion over the Faith of Christians, (who are however called the Laity, yet are Christ's Clerus,) but only are *Ensamples* of the Flock who attends the motion of the chief Shepherd, the Lamb, Christ Jesus, whithersoever he goes, and will not follow Strangers.

Princes, and States by Light offered them by the Ministerial labours, and services of the Bishops, and Elders of the Church, who labour in the Word, and Doctrine are to direct their Power according to that Light they receive by such Ministrations, but together, and not without their own search, into *Scriptures*, and constant meditation therein.

And the People are to obey in Agreement with that Law, and the word of Christ; which they are to know for themselves in that Light diffus'd by the preaching of the word to them in season and out of season, which, I say, they are to know for themselves, and not others for them, by the deep research of their own minds into *Scripture*, to see whether things are so, or not. For wisdom hath

written to them, even to them, as may be seen by all the *Epistles* of the *Apostles*; that they might know the certainty of the words of truth, and have their trust in the Lord, and not an *Implicit Faith* in Men, and might be able by *apologies* for the hope that is in them, to answer the words of Truth to those, who send to them either in a way of advice, or challenge.

Whatever is contrary to this undoubted evidence of the *Word of God*, and *sound Reason*, seeing every one must give an account of himself to God, as well as those, who are set over them, who by faithful Offers of Truth discharge themselves, whatever, I say, is so propos'd, as by a *Catholick Church*, and its prerogative, I affirm favours of that intoxicating Cup of *Abominations* in the hand of that *Sorceress*, that calls her self the *Mistress of Churches*, and would Sit the *Lady of the Christian World*, and of the power that bears it, who under pretence of the *Kingdom of Christ* undermines it, and hath, in the unsearchable Judgment of God delay'd, thus long its appearance to all the World; and is the *Baalam*, lofty Prophet of that *Romish Pergamus*.

2. The pretended practice of the Church of God in all Ages, can give no presidency in this Case, beyond what is thus asserted; For in the times of the *Old Testament*, Religious Princes, did by the general advice, and Doctrine of the *Prophets*, and of those *Priests* who kept their Faith to the Law of God, themselves govern, and reform according to that of which each King was to have a Copy Writt'n by himself, which was to be with him, and he was to read it all the days of his Life. That he might Learn to fear the Deut. 17. Lord his God, and to keep his Laws. And whereas in that precedent Law, enquiry of the Priest in the place God should choose, was commended; it plainly insinuates, the divine Responses, God gave at that time by the *Urim* and *Thummim*, immediately from himself were intended, but yet all was to be founded in the *Written Law*, there all was to be shown, and from thence to be learnt, or not to be received, no not under a power of seeming Miracles, Deut. 12.

In the first times of Christianity, for three hundred years, there were no Christian *Magistrates*, who would wait for the Churches Oracle's. But for the Determination of the Church without a Lay-Concurrence, it is most apparently opposite to that grand instance of the first Council, wherein the people (if any) distinguishingly styl'd the Church; and who made most manifestly one of the Estates, (if I may so express it) in the whole conciliary management; The *Apostles*, the *Elders*, the *Brethren*; and the whole Consultation, and Determination mov'd upon the Poles of express Scripture, as will be most visible to any enquirer into those conciliary Acts; For he that runs may read, Acts 15.

In the days of that first and most Religious *Emperour Constantine*, although he, as all pious Princes, and Christians would, receiv'd light from the Ministers of sacred truth, yet so that he us'd his own judgment together with it; deploring the weakneses he observ'd among these who seem'd to be pillars of light, but yet it must be acknowledg'd, that that *Apostasie*, the Mystery of iniquity, that began to work in the *Apostles days*, was well grown up, and

and advanc'd, and a *Legislative Church* was Towing up its *Power* in the Christian World at that very time.

But it is undoubted, There is nothing so ancient, as Divine Truth in the Law, and in the Testimony, consenting with that *Law of Reason Engraven in mans Heart*, and to these we must go; For *whatsoever speaks not according to these*, there is no Morning to it, nor from it; but a Night, even to a Midnight, ensues upon it, what Antiquity soever it pretends to.

3. That I may yet give a more direct Answer to this Reason, the *Test-Act* is not a Law of an *Ecclesiastical Nature*; For it is only an Exploration, and Touch upon Persons, whether they are *Romanists*, or not: It is no *Canonical Determination* of the Point of *Transubstantiation*, it binds no Decree with a *Spiritual*, or *Ecclesiastical Anathema*, or *Excommunication*; which are of the Essence of *Ecclesiastical Laws*, as they have been always Solemniz'd, and Ratified in the *Christian-Antichristianizing World* upon light occasions.

But this *Test* presumes Two Things, suppos'd before to be sufficiently certain. 1. That no *Romanist* will deny his *Transubstantiation*, nor consent, that his *Invocation* of the *Virgin Mary*, and of other *Saints*, and that the *Sacrifice of the Mass* is *Superstitious* and *Idolatrous*. The *Test* does not determine, nor pretend *Canonically* to Define of these Things; it only proposes this, as a certain Discovery of the *Votaries* of a *Foreign Church*; nor does it mind to decide the Truth of those Matters: It is enough to it, to know, who do, or who do not assent to their presumed Truth, and thereby to discover Men, not to *Decree* points of *Faith*.

2. Nor is it *Ecclesiastick*, but purely *Civil*, and pertaining to the *State* only, whom it will judge safe to commit the Affairs of this Nation unto, and into what Hands to entrust its Interests; and having by no more than a hundred years experience, deemed it not safe for a *Protestant Nation* to be overgrown by a *Papal Power*, it hath thus Resolved, and Enacted; not at that Time enquiring after the Truth of the Things, concern'd in the *Test*; but satisfied with the Assurance, that a *Roman Catholick* (as he is call'd) will not assent to them, as they are there laid. Which are here only taken notice of, as *matters of State*; and their Doctrinal Truth it supposes elsewhere to have been sufficiently Ascertain'd, as shall be afterward consider'd.

4. For indeed the *Church of England* hath both in *Convocation*, in continual printed Manifestations of its sense, in daily preachings, and ministrations of the truth of the word of God, abundantly, and beyond all Controversie open'd, explained, and asserted concerning these things out of and according to *Scripture*, so that not in a *Humane Light*, or Determination, but in the very *Beams of Scripture*, and *Divine Truth*, which are plainly to be seen streaming from the fountain of light: the word of God, there is warranty enough without any *Invasion* upon *Christ's Kingdom*, or the *Rights* of the Officers of it, (supposing them what we can suppose them) for a *Parliament* safely to proceed as it did; supported by as many Assurances, as it could desire; that if the *Lips* of the *Ministry of the Church of England* preserv'd knowledge,

and that the *Law* was to be enquired at its Mouth; the Resolution of that Church, in all those cases, was sufficiently known; and no injury could be done to it.

5. Of this the presence of the *Bishops* in *Parliament*, not *Remonstrating*, nor *Protesting* against this *Law*, his consenting (however the Author judges it to their shame) are security enough: That they understand the *Test-Law* to be no Invasion of the *Rights of the Church*, but according to the whole *Doctrine* and *Government* of it, as by *Law established*.

For seeing, as hath been before argued, every *Body*, nor *Estate* of Men in *Parliament* knew so quick and feelingly for themselves, and specially such a Body as the *Episcopacy* of a Nation; it can never be suppos'd they would, as by a common Conspiracy, agree to betray their own Rights and Priviledges, having at hand always that freedom of entering their Protestations of Dissent. So that although it is acknowledg'd, they sit in *Parliament* by the *Grace of the King*, and by the *Constitution of English Parliaments*, and not by Power deriv'd from Christ, nor as a *Convocation* according to the *Laws of England* in that case; yet it is always to be forethought that they sit with their Understandings, with their Consciences, with their Senses, with their Sentiments of *Self-preservation* about them: and that therefore they would not be *Felones de se*, by consenting to the Destruction of their noblest *Rights*; and on account of which, they are judg'd worthy to sit as an *Estate*, and to *Vote in Parliament*, viz. as *Bishops of the Church of Jesus Christ*.

6. But lastly, it can never be understood, but that according to this *Bishops* own limitation, (if that be the Standard) of *Church-Power* and *Prerogative*, or his setting up another *Power* and *Prerogative* to mute it; the *Parliament* have well done in this *Test-Law*.

For seeing the Civil Power may restrain the Exercise of Ecclesiastical Prerogative, as they shall judg meet for the ends of Peace, and the Interest of the *Commonwealth*, and may punish it too, at their own discretion, if it shall at any time intrench upon the *Prerogative of the State*, and that it may prevent or correct Abuses; who can determine, whether the *States* have not done according to what they might and ought to do, in preventing and correcting Abuses: For if they may prevent and correct Abuses, they must be able to judge of them; they must determine when they lye, they must judge also of the best means to prevent them. And what more liable to such judgment of Abuses, and to undergo the best and most effectual methods of Prevention, than the things to be declar'd against in the *Test*; as shall be manifestly prov'd in the following Reason. And seeing that upon these very accounts it is notorious, that even in this Nation *Church Power* and *Prerogative* hath swoln beyond all bounds, and entrench'd with a vengeance upon the *Power of the State*; why then may not the State continue the correction and punishment of it by After-acts (seeing the Bishop allows these punishments at their own discretion) and restrain and lock down men? Certainly all the Avenues

to such an Exercise and Notions again of that *Power*, that they have found in all Ages so destructive to the *Peace and Interest of the Commonwealth*.

And here I cannot but reflect upon the strange Irreconcilableness of the *Bishops Church-Prerogative*, and of the *Civil Power*, as he hath stated it. For that such a *Seeing Judging Prerogative and Legislative Power*, that can alter, *make Decrees* concerning *Divine Verities*, should not know how to keep within its own bounds, nor so to learn its Power, but that it must be restrain'd for the *ends of Peace*, and the *Interest of the Commonwealth*, and be punish'd too at discretion for its aptness to presume, and to entrench upon the Power of the State; nay, and beyond all this, to be so extravagant, that its Abuses may have need to be prevented and corrected.

Who can imagine, Jesus Christ should be so nearly concern'd in such a *Prerogative and Legislative Power*, as to be *disown'd, neglected, affronted*, if that he be Christ risen, and that the usurpation of it should lie so near *Sacrilege and Blasphemy*, as that his Kingdom should be invaded, and himself deposed; and on such an account, that it should be such a *Seeing and Holy Catholick Church*; and yet that this *Civil power* that is suppos'd to know so little in *Divine Verities*, may *bind its hands, punish, prevent, correct its abuses*. What must Christ, so closely importuned in it, suffer in the mean time? What kind of *Kingdom and Power* is here allow'd in the mean time? What *Governour* would accept such a *Power* as this of Christs? Or how can the *King of Kings, Lord of Lords, Prince of the Kings of the Earth*, be such an Underling?

Certainly this is a Precarious Power, with a witness: Surely in this state of things, there must be a most *profane pawning the Bishop indced to the Lord*, or how can ever one Firmament bear two such Suns, or the Consciences of Man ever be at rest between them both? or *serve two such Masters*? They must *adhere to one, and despise the other*; But since the Bishop must be revered as a Man of Sense and Reason, certainly it cannot be the *Roman Holy Catholick Church*, that may be thus treated by the Civil Power; nor is it any *Protestant Civil Prince, or State*, that hath these Powers, but only a *Cæsar*, or State of the *Roman Character, Image and Superscription* hath this Power, and only on Protestant Churches under their dominion.

And so I pass with the Fatigue of this confounding, perplexing Reason, and come to the last but longest Reason, which I shall yet but in brief consider.

"The fourth Reason for which the *Test-act* ought to be repealed, is, because of the uncertainty and falshood of the matters contained in the Declaration it self, as,

First, "That there is no *Transubstantiation* in the *Sacrament* of our Saviours Body and Blood.

And Secondly, "That the *Invocation* of Saints, and of the Mother of God, is *Idolatry*.

This reason so plainly divided by the *Bishop* into its two parts, that of *Transubstantiation*, and that of *Invocation* of Saints, and of the Mother of God, must be distinctly considered.

But before I proceed upon either of them, I must needs object, That this *Test* is not fairly quoted, for in so great a concern every word ought to have its due place, and no pretence of keeping the substance, will justify the variation of an *Iota* from the very Letter, except my apprehension exceedingly deceive me; the sense is much more injured, than the Letter is varied: Indeed the Author hath been so fair, as to prefix the Text of the *Act*, that his unfair Repetition may be convinced by it; but the unwary, or unthinking Reader, may easily slide into Error by it, one being in the *Title-Page*, where it may miss being considered, the other in the *body of the Book*. Observe then the difference betwixt the Text of the *Test* and the *Bishop's Quotation*; the *Test* runs thus: *I believe there is no, &c.* The *Bishop* quotes as a Proposition, *There is no, &c.* It may be a much more uncertain Proposition, and a more liable to falshood, to affirm, there is no *Transubstantiation* in the *Sacrament* of our Saviour's *Body and Blood*, than to say, I do believe, There is none; and so proportionably, *I believe*, is to be supplied to the second member of the *Declaration*, viz. And I believe, that the *Invocation* or *Adoration* of, &c. Now although, I make no doubt, that every Christian ought to be fully assured of the propositions themselves, to be declared in the *Test*; yet, plain and down-right Doctrinal Propositions are not the proper subjects of *solemn sincere Profession, Testification, and Declaration in the presence of God*.

But such *solemn sincere Professions, Testifications, and Declarations*, properly fall upon the belief of a Man's mind; which he knows, and hath judgement of, as a rational Man, because they are within him; for the *Apostle* tells us, *The spirit of a Man knows the things that are within him*. So that a Man's belief, that is within him, may be well declared and testified, even as all matters of sense and of trust? and because they are within him, known only to himself; There are therefore many just occasions to declare and testify it to others: Of which the denial of Lawful Authority, as a qualification for Places of Trust and Power, are justly to be accounted among the principal.

And this very observation, (as it is plain, and grounded on undeniable evidence by a compute of the words of the *Test*, set down by the *Bishop* himself, in the *Title-page*, and *Fourth Reason*, page 9.) does indeed make vain, frivolous, and of no possible avail, or so much as significancie. All that follows, as to the *Test*, which is the thing in question, and under debate, and brings it into this narrow compass, Whether persons so devoted to the Faith of the Church of Rome, may for the ends of Peace, and the Interest of a Protestant Commonwealth, be secluded from Power, and trust by the consent of the major part of their own particular Bodies, and of each other Body, or Estate of the Nation, and the Supreme Prince assenting, in so considerable and solemn an *Act*, as an *Act of Parliament* must needs be; which hath been already discours'd.

For which soever side of the Propositions should be true, yet still, what a Man within himself believes, he truly knows, and truly may declare and
testify:

testifie : And the business of the *Test* is not to determine, as hath been said, which part of either of the Propositions is true ; but what belief each person admitted to Trust, and Power is of ; that so the Nation, as *Protestant*, may consult its own safety against the growth of *Poperie* into a National strength and interest, and further confirms all that hath been said, That it is no *Ecclasiastick Act*, but a pure perfect Magistratick Act, as *Administring* an Oath in all other cases concerning the Trust of matters of Faith is.

So that the affirming, that those two Propositions are by this *Law* to be solemnly and sincerely in the Presence of God, *Protested*, *Testified* and *Declared*, is a down-right unfaithfulness (not to say, out of reverence to the Author, Falshood) in the very sight of the Sun, in the sight, if I may so speak, of the *Frontispieoe* of the Book ; which *Title-Page* gives of necessity the Lie to this Ninth page ; and is enough to discredit, and to call into just suspicion the badness of the whole Cause, that this is so sincerely handled by a person of such a Character of Dignity, and Sacredness of Office, as a *Christian Bishop* who ought to do so much otherwise.

But this is not all the unfaithfulness of the *Episcopal Author*, in recounting the *Test* he is arguing against ; for whereas the *Declaration* in the *Act* runs thus, ' I believe, that in the *Sacrament* of the *Lord's Supper*, there is not any ' *Transubstantiation* of the *Elements* of the Bread and Wine into the *Body* and ' *Blood* of *Christ*, &c. The Bishop represents his Proposition thus : ' That ' there is no *Transubstantiation* in the *Sacraments* of our Saviour's *Body* and ' *Blood*. Now it is easie for every person, that does but in the least apply his mind to it, to perceive, that the *Test* leaves it free to every person to frame any *Mystical*, *Spiritual*, *Analogical*, *Figurative* sense in his own thoughts concerning *Transubstantiation* ; and which may sufficiently satisfy and exhaust the sense of more than most words of the *Greek Fathers* import, for it is observable, they have no word strictly *Greek* for *Transubstantiation*. And only foreprize's that so monstrous contradiction to all our Faculties, is the *Transubstantiation* of the *Elements* into the *Body* and *Blood* of *Christ*.

And whereas the *Test* runs thus : ' And that the *Invocation* and *Adoration* ' of the *Virgin Mary*, or any other *Saint*, and the *Sacrifice* of the *Mass*, as ' they are now used in the *Church of Rome*, are *Superstitious* and *Idolatrous*. The Bishop thus : ' That the *Invocation* of the *Mother of God*, and of *Saints*, ' is *Idolatrous*. Leaving out *Adoration*, as in the *Church of Rome*, and for *Superstitious* and *Idolatrous*, putting in the word, is *Idolatrous*. But although greater exactness in this Proposition, had been more becoming ; yet I must confess in my own sense, the Amount is the same.

' These things being thus adjusted, how empty of sound Sense and Reason must that Tragical Harangue, that follows, be in ; of the Monstrousness, and Inhumaneness of the Barbarity, that could never have entered ' into the Thoughts of any Man, but the Infamous Author, to oblige the ' whole Nobility of a Nation to swear to the Truth of such abstruse and ' uncertain Propositions, which they neither *Do*, nor *Can*, nor Ought to understand ;

“ derstand ; and this upon the Penalty of forfeiting the Priviledges of their
 “ Birthright.

‘ Of the same Nature is, that which comes after, for what immediately
 ‘ follows, I will be, as uncertain in, as the Argument it self is, as also in the
 ‘ two famous *Burgeses* of Oxon.

‘ But those Words, (*viz.* what is meant by *Transubstantiation* is altogether
 ‘ unknown to the *Nobility*, and *Gentry* of the *Nation*, being only the Wars
 ‘ between *Schoolmen*, who have quarrell’d about nothing more, than the
 ‘ Notion of *Transubstantiation*: And that therefore it is more incapable to
 ‘ impose upon the *Nobility* and *Gentry* of the *Nation*, to *Abjure* a thing that
 ‘ is morally impossible for them to understand ; and therefore it must be a
 ‘ profane *Affront* to Almighty God in whose Presence they *Swear*, and shews
 ‘ Men will *Swear* to any thing before the *Searcher* of Hearts, rather than
 ‘ lose any Worldly interest) are to be cast into the main Heap.

Together with all this, an *Appeal* is subjoyn’d to the *Honourable Members*
 of both *Houses*, whether they have any distinct *Idea*, or notion in their minds,
 about what they *Renounce* ; and if every Man gave his own account of *Trans-*
substantiation, it would be a *Babel*.

This is what is declaim’d with relation to the first Proposition, on which
 Fallacy the *Historical* Account of *Transubstantiation*, design’d certainly on
 purpose to amuse, for it doth not add one *Cubit* to the *Stature* of the Argu-
 ment, beyond what is here summ’d up.

Taking therefore the words of the *Test* as they stand in the *Test* it self ;
 I will sum up the Answer in these two Heads.

- I. That all the Abstruseness, Darkness, and difficulty in the Notion of
Transubstantiation, and this Bishops amusing History of it, doth not
 in the least prejudice the reasonableness of the *Test*, but make it more
 reasonable.
- II. That the very Point of *Transubstantiation* is the most reasonable of all
 others, to settle the *Test* upon, and the more reasonable, because of
 the difficulty of that Notion.

1. Let the first be consider’d with Relation to the most Unknowing, and
 Uninquiring Men of all, who can be suppos’d to be concern’d in the taking
 the *Test*. And after the word made common *English* to them, which very
 ordinary use does to most Men in the Nation, much more to any likely to be
 concern’d, whether they can sound the Word, or hammer the Notion or
 not, is not material ; For still, what is more easie than to declare their *Be-*
lief according to their Senses ; and that the Bread and Wine that they see
 before the Words of *Consecration*, and in which they are agreedly not mista-
 ken, are the same Bread and Wine after *Consecration*. Who would be
 afraid to declare and profess, they believe it so ? and that it is unchang’d,
Untransubstantiated into the *Flesh*, and *Blood* of a *Human* Body. Let a Man
 be Unprejudic’d, Unprepossess’d, and what the least shade of doubt could
 fall upon him in this Matter ? Call in Thousands together, to observe the
 Progress from the beginning to the end of the Celebration ; And would
 they

they not consent upon Oath, that they fully believed there was no such *Transubstantiation*? Let but their minds be free, undisturb'd, unperplex'd, and the whole world of *Touch*, of *Taste*, of *Sight*, of *Hearing* (so far as hearing can have interest in the trial) would be at perfect agreement concerning it, their minds and understandings judging by the senses alike in all.

Let such persons hear there are many Disputes, and much variety of Opinions concerning it; and how little would it affect them, except with wonder at the folly and madness of any difference?

And let them know, some of the wisest and most learned men in the World are of their Opinion, or rather of their Knowledge, by their senses, although there are others of a contrary Opinion, men of Name too for Knowledge and Learning; and it is easie to know whose minds they would be of, *viz.* of theirs whose Learning and Senses go together.

Thus let the thing be brought within the Verge of *Scripture-judgment*, and upon that so very controverted; *This is my Body*, and discussed before the most plain and inartificial apprehensions; and let the general manner of *Scripture* expressing it self oft in familiar Figures be laid before them: They would easily conclude on the side of their Senses, and that *Scripture* intended no violence on their Faith, against their Senses, on the side of so incredible a change of the *Elements* into a *Humane Body*.

Nothing but the charms or enchantments rather of a false Religion, and the Sorcery of it, which are the things to be discover'd by the *Test*, the slavery of an *implicit Faith*, (except under the terror of a severe *Persecution*, for a contrary *Perswasion*) can endanger any mans falling into such an unaccountable, wilful, professed blindness.

The *Test* therefore requires not only the easiest, most unperplexed Assent, Belief and Declaration, but that which all Mankind with violence runs into (if not bewitcht with Superstition) upon the least motive of apprehension about the matter.

2. If sense goes thus far with the plainest and most unthinking men, how much more doth Reason and rational Faith assure the thinking and intelligent? who not only by Sense determine the Bread is Bread, and the Wine Wine, but know, it can be no other, and the whole circle of Absurds, that crowd in upon the change into the Body and Blood of Christ, that have been so often arang'd against such a Figment, encompass them, that with highest reason and assurance, they can declare there Belief, as the Law of the *Test* requires them to do.

Whatever then may be the various shapes this *Proteus*, or *Camelion* of *Transubstantiation* hath put on throughout the long *History* of the *Metamorphos'd* Notion, whatever dress of Representation, the Eloquence of the *Fathers*, the *Canon* of the *Ecclesiastics*, or the *Difficiles Nugæ* or the vain curiosities and subtilties of the *School-men* have Attyr'd it in; the sincere honest mind, and the intelligent Christian, leaving all the cramping Difficulties of *Transubstantiation* to its Slaves, can declare freely with the *Test*, There is not any *Transubstantiation* of the *Elements* of Bread and Wine, in the *Lords Supper*, into the Body and Blood of Christ. Whatever spiritual Communion there

there may be between Christ in his *Death*, and the *true Believer*, is most humbly in the mean time owned and prayed for : which is the first thing that was to be shewn.

The second Head is, That the very point of *Transubstantiation*, is of all others the most reasonable to settle the *Test* upon, and the more reasonable in all regards, because of the so exceeding difficulty of the Notion.

1. What can a civil Power have greater indignation against, or be more willing to settle upon, as an exclusive *Test* of all from places of Honour, Trust and Power ; than the being Vassals to such an Imposture as destroys all the Truth and Certainty that is in the World : Who can be believ'd upon *Oath*, (which the Apostle says is the end of all strife) if there be no more credit to sense, than that Bread may be a humane Body, and Wine Blood, though it hath all the evidences to sense possible, it is what it judges it to be, and that is *Bread* ? And what more heed can be given to Reason, if its main Foundations can be thus overturn'd, so that all the principles of Government, and humane Converse are overthrown. What may not such Bigots be screw'd into, who leave themselves naked of the defences of *Sense* and *Reason*, at the Command of a *Tyrannick Church*, and *Pope*, and become meer Tools in such Hands : Who can concredit to them the Interest of their Country, who couch down like Asses under such a Burden, and especially for a Notion so dark and slippery, that no one knows where to have it. And what would become of humane Commerce, if such things multiplied ?

2. Upon *Transubstantiation*, the *Test-Act* doth most deservedly fall ? because, when the foundations of general Reason, and common sense are laid, Religion, and the Reason, and Honour of that, as it is National, comes next to be consider'd, that it may bear up it self, and invite both the People of the *Nation*, and even the *Nations* round about, to a just veneration of it : But *Transubstantiation* being made the great, and most tremendous *Mystery* of the *Roman Religion*, yet carrieth in the very judgment of sense, the Countenance, mean, and appearance of the most notorious Cheat, and Juggle, that the Name of Religion ever offered to the World ; for there being a most contemptible, poor, and low outside only, without the least of Power, or Puissance, or any the thinnest resemblance of a *Miracle* ; demands a Belief of the Highest, and most constant *Miracle*, daily to be performed by the most Profligate oftentimes, and most Ignorant of Mankind, and depending upon their Intention too, which may defeat the *Miracle*. All this dishonours the very Name of *Christian Religion*, and is so heavy, and intollerable a Gabel, Excise, and Tax upon the Religious Sense of Mankind, as must needs eat out the whole Life, Power, and Reverence of it. And therefore it is worthy the Notice, Prevention and Correction of so grand an Assembly, as the King, the Lords, Spiritual and Temporal, and Commons of the *Nation* met in *Parliament* ; and the Seclusion of all Persons from so sage and awful a Convention, who are under so great a Slavery, as not to renounce it : For, as *Moses* testifies, The wise Laws of a *Nation* in Religion give it an Estimariön of a *Wise*, *Great*, and *Honourable Nation*. If therefore a *Parliament* secures

the Rights and Properties of the Nation, from any Impositions upon their Estates, but with their own Consent : How justly may it do the same against any Illegal Impositions upon their Faith ?

And whereas this *Transubstantiation* is attempted to be brought into Parallel, and placed in the Rank of other great Mysteries of the *Christian Religion*, as of the *Blessed Father, Son, and Spirit, One God*, of the *Hypostatical Union*, and *Incarnation* of Jesus Christ, besides the Intrinsic difference of the one, and of the other : There is this vast distance, That those Supreme Revelations are Heavenly, Divine, retir'd in Meditation, Holy Rational Discourse, and Spiritual Adorations. But this of *Transubstantiation*, while it does nothing, offers nothing to Sense, to Reason, or to much as to Faith from *Divine Revelation*, but by *Gross Letter, a Figurative, Spiritual Proposition* into condensing, pressing, and incrassating, it pretends to a real Operation, or conversion of Bread into the Body without any such thing. But yet, as if such a thing were seen to be indeed done ; *Mercenary Priests* play all the Tricks of Gesture, Posture, Elevation, Geniculation, with the whole Train of Attendant Frauds, too many to be mention'd, upon the Score of a dull coarse Cheat even in *Handicraft*, and *Legerdemain* in *Mechanicks*. All which Imposture is indeed, not onely Morally, but Naturally impossible ever to be understood.

3. It ought above all other Points in *Popery*, to be the Subject of a *Test-Act*, because it hath above all other Points of *Popish* Falshood, been made the *Test* of *Vassalage* and *Slavery*, and as it were that very *Mark* of the *Beast* joynd with the *Idolatry* of *Adoration*, and *Image Worship* ; and of the *Receiving* his *Name*, and *Worshipping* his *Image*, which all must receive, or be kill'd ; and none must *buy or sell*, that the *Pseudo Spiritual Excommunication* may be pursued with *secular Anathema's* upon all who will not bear this *Cognisance* of the *Beastian Usurpation*. In short, This hath been the central Point, from which, and into which have Flowed all the Cruelties, Persecutions, *Massacres*, Deluges of Blood that have been pour'd out : Blood of Men, Women, and Children, Sacrific'd at this *Altar*, that have made it indeed an *Altar of Blood*, an *Altar* where real *Flesh* and *Blood* have been Offered, and to say, The *Bread* and *Wine* have been so *Transubstantiated* into the *Body* and *Bloud* of *Martyrs*, were much nearer Truth. Here have been the so-much unheard-of Barbarities and Inhumanities, that would make a History of *Transubstantiation* Truth, indeed, could it be had, worth th' having, to justify the *Test*, and such a one, that certainly could never upon the Account of so blessed a Religion, and of a *Sacrifice* of such infinite Grace, as that of Jesus Christs Offering himself once for all-Mankind, have entred into the Heart of any Man ; were it not that such a very detestable *Bestial Power*, that bears at this very time, and hath long born a *City*, or *False Church*, in which will be found the *Blood* of *Prophets*, and *Apostles*, and that is *Drunk* with the *Bloud* of *Saints*, and of the *Martyrs* of *Jesus*, is made known unto us in the *Revelation*.

Now all this is matter of known History, and of evident Fact: Now justly therefore is Power, and Trust, endeavour'd to be surpriz'd by a *Protestant* Parliament, from such hands that dare not disown Principles so double died in Bloud, on the account of which such Butcheries, and Burntings of Men alive, have been committed; that the so mis-stil'd Barbarity and Inhumanity of the Test-Act compared herewith, is not only Mercy and Honour to the Persons concerned, but a Monument of the greatest Equity and *Philanthropie*, or Love to Humane Nature, to endeavour to extinguish out of the *Nation* the very Principles of so much Bloud Guiltiness, and Bloud-Thirst, of the greater heinousness, because if the *Bishop* be to be credited in the Case, it was for not believing a *Transubstantiation*, which it was *Morally impossible for those Martyrs to know*, and such Abstrusities which they neither *did*, nor *could*, nor indeed *ought* to understand.

4. To press and force a literal Sense upon the *Holy Scriptures* Free Familiar Condescension to our Weakness, in expressing things of a high Spiritual Nature in such Language, as we in humane bodies most easily take things into our minds by, as in the Sacrament, the real Spiritual Union, and Communication of the Value, Vertue, and Efficacy of the Sacrifice of Christ himself, and in the Union of, and Communion, and Communication of his Spirit to us, is express'd by eating his Body, and drinking his Bloud: Now I say, to force, a literal Sense upon this, is such a piece of Rudeness, Barbarity, and Ingratitude, that if the same measure were meet'd to all other parts of *Scripture*, would even in the Judgment of those very Men, who are either Atheists or Bigots in this matter, not only turn it into horrible, and Abominable *Burlesque*, but even Martyr and Murther those two

* *Rev. II.* Witnesses, as some have expounded them*. To vindicate therefore, those Sacred *Volumes*, the Pandects of our most holy Religion, for having to do with so mid-night, and *Sphinxian* a Riddle, in so plain, and merciful an *Institution*, so humble, and even Domestick (in a spiritual Sense) as the Lord's Supper is; a Riddle, set on work to so much Cruelty and Bloud shed, is worthy the Spirit of a truly Christian, and nobly *English Senate*, and to set the danger of its return into use, at the utmost impossibility, humane Providence could attain, without the expectation of *Miracle*.

For what is meant by *Transubstantiation*, the *Bishop* himself says, is altogether unknown and uncertain, especially to the persons chiefly concern'd, *viz.* the Nobility and Gentry of the *Nation*; and which they neither *do*, *can*, nor *ought to know*: What Obligation can they then have to *believe* it, except with such a blind *Faith* as all Religion and Reason abhors? However, if they have no *Faith* concerning so fugitive a thing, that like a shadow, cannot be catch'd, or like the Phantom of a Body that hath no *flesh* and *bones* to be *seen* and *felt*, as all Bodies have, and as Christ, as it were *prophetically*, expos'd his Body to the Experiment of, when it was really there, that no such Imposture concerning it should be palm'd upon the World: I say, if the Nobility and Gentry have no *Faith* of such a thing, why may they not *profess* and declare, they do not *believe* it?

For the *Bishop* seems either not to be awake, or to dissemble a slumber, that his Discourse of mens *Swearing to any thing*; his Burlesque on the famous *Burgesses of Oxon*, and his Appeal to the *Honourable Members* concerning their *Ideas of Transubstantiation*, and the *Babel* thence arising, [the whole Notion is indeed a *Babalism*, or pertaining to *Babylon the Great*] had been very good, if the *Test* had requir'd them to declare their *belief* of such a *Transubstantiation*. But now his Arguments hunt counter, and impeach the *Roman Tyranny* of horrid Murthers upon Persons, for not *believing* what they neither *do, can,* nor *ought to know*, what they can so hardly *pronounce* the *sound* of, much less *Hammer* the sturdy sullen *Notion* it self: For who can know what there is no knowledge of? But what more Innocent than to *declare*, when lawfully requir'd, though before the *Searcher of Hearts*, a man does not *believe* what he cannot nor ought to know, nor so much as anvil a *Notion* of? If it were never so true, real, knowable, and worthy to be *believed*, any one might, without guilt, (when justly demanded to do so) *declare* he did not *believe* it, while he *knew* it not so as to find reason to *believe* it; it were double Hypocrisie to do otherwise: and all the *Bishop's* arguing and *storying*, can never make it otherwise. Indeed the whole recoyles upon himself, and dashes out the Brains of all he hath writ upon it; which, sure, he crassly oversaw, or thought all his Readers were such Fools as to be couzen'd with the gloss.

For if the infidelity were ever so culpable, it were a Duty, when *adjud*'d by a *Law* to *declare* it; but how can the infidelity be blam'd, when after the *Bishop's* hunting down the *Notion* through the whole *History* of the *Controversie*, "He hath prey'd only upon a Ghost, miss'd of all *comprehension*," and he pronounces the summ, and result of all to be what is meant by that "*Transubstantiation, is a thing altogether uncertain and unknown*"; and there is no "one thing in which *Christendom* more both agrees and differs; all Parties "agree in the Thing, and differ in the manner. Now it so happens, the *Test* was so sagaciously compos'd, though it might lawfully have done much more, that it modestly leaves the Thing free, and requires only to declare a Belief of such Manner of *Transubstantiation*, as of the *Elements of Bread and Wine*, into the *Body and Blood* of *Christ*; and requires the *Declarers* own *Belief* alone, and nothing of censure upon any others *Belief* in this branch of the *Test*; which surely any man may lawfully make, that makes it truly: and seeing the whole Issue of the *Notion* is *Scepticism*, the *Bishop* himself being Judge, (and *what can the man do that comes after the Bishop?*) may not every man then say, *καταλαμβάνω*, I do not comprehend it, therefore I do not believe it.

Indeed if there were *Revelation* for it, like what there is concerning the *Father, Word, and Spirit, one God*; concerning the *Incarnation* and *Hypostatick Union* of the *Eternal Word* with *Humane Nature* leaning not on figurative expression, but plain assertion, wrought into all the discourse, and whole Argument of Scripture, all Disputes were silenc'd.

But when there is no pretext of *Revelation*, but such a manner of speaking, as if it were press'd alike into a literal sense, through the whole Book of God, it must overthrow all *Theology*. To refuse then a *Figure* there where it is so absolutely necessary, that else Christ must eat his own *flesh*, while it remains entire before the *Apostles*, and drink his own *blood*, while it was circulating in his Veins, and no amaze nor so much as question upon it, is such a setting the Scripture to be broken upon the Wheel, such a Barbarity, as exceeds a thousandfold all the *Barbarities* and *Inhumanities* spoken of throughout the Bishop's whole Book: Especially when our Lord declares in a like manner of speaking, and doubts upon it; *His words were spirit and life*, and the *flesh profited nothing*. Why then should men bring the Scripture to the Engine, to torture it into the confession of what (as God speaks) *never came into his heart*?

And so I may fairly dismiss the Bishop's longsom History of *Transubstantiation*, seeing the mouth of his Canon turns upon himself for what he can; and what should a man be shie of in declaring his *Non-belief* of what is against all the sense and reason of Mankind, what hath no ground in *Revelation*, and what all the Wits and Subtilties the *Canonists* and *School-men*, yea, the very Councils of the *Roman* Vassalage can, when set upon the utmost stretch, make nothing of, but a meer *Babel*, if we may believe the Bishop, in what he determines upon the whole search in favour of it. Not like *Solomon's conclusion of the matter* into the *whole of man*, but like the conclusion of *Babel*, all was *Fargon*, *Nonsense*, *Confusion*, and *Rubbish*; and worse than that, the conclusion will be like that of *Babylon the Great*, a perpetual Desolation and Burning.

They therefore who have like Slaves bor'd their Ears to this *spiritual Egyptian slavery*, and under the *Plague* of its *Darkness* to be even felt, how just is it to disengage them from taking the Rights of their Prince and Country into their trust, whether their contented Slavery rise from some weak part, or a worse depravedness, which inclines their always bowed down Backs, and their Eyes laden with slumber under such a monstrous *Bigottism*.

I come therefore to consider of the second Proposition, which, however it runs in the Bishop's Text, is thus express'd in the *Test*: "And that the *Invocation* or *Adoration* of the *Virgin Mary*, or any other *Saint*, and the *Sacrifice* of the *Mass*, as they are now used in the Church of *Rome*, are *superstitions* and *idolatrous*."

In which, although I confess in my own Judgment, the very Extremity, as of Sense, that the words can reach, are supported by the demerit of the things Declared against: Yet, because it is a *Test*, publicly offered, the refusal of which suspends so great an Interest, as all share in Government, as the Bishop expresses it. It will not be unfit to observe all the Lenitives, that are by the Prudence of the Composers, (whoever they were, it makes no matter) contriv'd into it.

I. Therefore, *I do believe* is prefix'd to the whole *Test*, by common Equity of *Construction* to be supplied. I do believe the first Proposition, *That in*
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the Sacrament, &c. And in the second, *I do believe*, that the *Invocation*, &c. Now it is Evident, a Man may Swear to his own Belief, if he knows he does really so Believe, although he be mistaken in the grounds of his Belief, because it is onely matter of Fact within himself.

2. There is a Limitation, *As these things are us'd, and now us'd in the Church of Rome*, whether by express Command, or by Approbation, or Connivence; so that the very grossness and the stupidity of the most Dull and Ignorant, who stick in the very thick Matter, and are able to extricate themselves, as the finer Wits pretend to do, are to be taken into that Usage, and that most Meritoriously, seeing if the Church of Rome leads such unwary, and unapprehensive Persons in Obedience to it, to the very brink of the Precipice into so deep, and impure a Mud, and that so unnecessarily; it is to be changed with the Usages, as in it self.

And then those words of the *Test*, *As it is now used*; signifies the first beginnings of these things were not so fresh, as now they are arriv'd to be.

3. In that, the word *Superstitious* is first set, as the lesser, and most undoubted, and then not the downright full-out word *Idolatry*, but *Idolatrous*. It takes off the full Blow of the Censures, for *Idolatry* imports a great danger, suspicion, and nearness to *Idolatry*, but not absolute *Idolatry* it self. And this the *Bishop* ought in all candid dealing to have taken Notice of, and to have allowed the Caution, with which the *Test* is worded; for the Stabbing, and Cut-throat word *Idolatry* is not used, and so the Piquancy of that his remark false.

But letting slip all things that do not enter into the substance of the matter, it is first to be observed, that absolutely and in earnest, all that dreadful Representation of the punishment of *Idolatry* in this World, is disown'd by all sober Christians: and those rigid Laws, or any such *Zelotick* Spirit of *Elias*, as among the *Jews* on the account of *Idolatry*, are reversed under the milder temper, and more moderate climate of Christian Religion, and the compassionate Spirit of it, as repeated by our Saviour expressly in those words to the Disciples, that were for demanding *Fire from Heaven upon the Samaritans*, Luke 9. 54. To which our Lord rejoyned, *Ye know not what spirit ye are of: the Son of man came not to destroy mens lives, but to save them*. We disown all such torrid *Enthusiasm* where-ever it is found, upon this Authority, and such *Rovagings* upon the Lives of men meerly for their (notwithstanding so great) delusions in so plain a point of Divine Worship, are not so much as thought of in the *Test*: Cruelties and Inhumanities of that kind, are left as the proper Inheritance of the *Idolatrous*, who indeed cut Throats, and cause innocent Persons to pass through the Fire alive, in the rage of their *Moloch-Sacrifice*: And I am fully perswaded the principal end of the *Test Act* was to secure the Lives and Fortunes of a *Protestant Nation* from the fury and blood-thirstiness of that name of Religion, by which it is as much known (as the Scarlet and Purple it is arrayed in) and that in the History of some Ages past, and so cannot but be still suspected.

The prevention indeed of such, the publick practise of those *Superstitious*

and to take care the Contagion may not spread, much less that a *Protestant Kingdom* should come under Girdle of its Ministerial Government, (although with all *Loyalty*, it owns their *Sovereign*, according to the Christian Law, and of the *Nation*) and then for to set such *Bounds* to it, as may most *indemnify* it self.

But for the securities of Divine Justice upon *Idolatry*, when ever they come to be manifested; they will be just, and bring their conviction along with them; which may be speedier than men are aware, the *Measure of Iniquity growing now full*, as of more then one God, is *Idolatry*, so of more than one *Mediator* is a *Parallel Idolatry*. And as letting fall any glances of Respect upon any Creature, Person, or Thing, Angel, or Diamond, Sun, Moon, or Stars, or the inferior *Mediators*, are alike *Idolatry*, under the Gospel. And as the making to our selves any *likeness* either in *Heaven above* or in the *Earth beneath*, &c. as a *Medium* to Worship God by; so the making to our selves any *likeness* of the *Mediator*; (For though we had *known him after the Flesh*, yet (saith the Apostle) *we know him so no more*) are alike *Idolatrous*. How certainly then are the *Invocations* of the *Virgin*, of *Saints* *Idolatrous*, as giving them a share of the incommunicable Mercy, Omiscieny, Omnipresence, seeing they are not visible to us, we cannot speak with them at certain times or places, we know them not, we know not they know us; there are no kinds of Communion between us; a Vail of thick Darkness is spread betwixt us, which nothing but *Infinity* can pierce. The Infinity of the Father, the Infinity of the Mediator, *God man*: Men indeed whom we see, whom we converse with to whom we can make our selves and our condition known, we are allowed by God to Address, to give and receive mutual Religious Respects, and of Civility and Kindness, according to the Stations of Honour and Subordination we stand in one to another.

But how both Senseless, and *Idolatrous*, would it be with hope of good to pray to any Person upon Earth, at great, or even at the smallest distance one from another, where no Communication passes by Word, Messages, and Letters, as in our private Closets, and Thoughts; this were to make them, as God Omiscient, Omnipresent. And to pray to Saints or Angels, as *Mediators*, is *Idolatry* committed against the *Mediator*, as if he had not that whole Sum of *Mediatorial* Mercy, Grace, Priviledges in himself. How certainly then are their *Invocations* continually us'd at Rome, not only *Superstitious*, but *Idolatrous*: And indeed all *Superstition* is *Idolatry*, against the *Second Commandment*; Devising an *Image*, a *Likeness* to go to God by them.

How certainly are those abundance of *Images*, *Pictures*, *Statues*, *Representations*, us'd at Rome: Their *Incensing*, *Bowing*, *Kneeling*, *uncovering the Head*, to *Images* and *Pictures*, us'd at Rome, *Idolatrous*? For even *Job's Mouth kissing his Hand*, was an *Indication* sufficient of an *enticed Heart*. Their *Elevation*, *Adoration*, *Geniflexion*, given to the *Bread*, as the *Body of Christ*, are of the same guilt, seeing *Christ* was never Worshipped Bodily on Earth, when his *Apostles* were daily with him, but in the *Emanations* of his *Divinity*, how much more (now we are to know him no more after the flesh) therefore are we

not to Worship him Bodily, not in an Imaginary *Transubstantiation* of the *Elements*) into *Flesh*: Doth not he abhor such a Worship?

For whatever we do in pretence of Worship to God and Christ, that is not either the pure Issues of that *Law* of the *Mind*, or of the Natural Conscience it self, or is revealed to us in his Word: The Worship (call it how you will, *Dulia*, or an inferiour Worship) not so warranted, passes before God for no other, but *Superstition* and *Idolatry*. Even the Worship of the *Man Christ Jesus* only, as united to the *Eternal Word*, is justified by *Divine Revelation*: so tender and severe a thing is the VVorship of the *Holy Jesus God*, who as he is separated from all Creatures in his Purity and Perfection; so in his VVorship, and the manner of his Worship appointed only by himself. And so *Holy, Holy, Holy*, and infinitely separate from all Creatures is *JEHOVATH* the *Mediator*, with whom none can be named; even as none can know but by the Revelation of the Father. All Worship therefore given to *Creature-Mediators*, all Worship given to him not according to his VVord, is but *Superstitious* and *Idolatrous* in his Account.

How near therefore is it to the *Blasphemy*, of which the Author confesses, *Idolatry* is a principal instance; when he speaks of the *Cherubins* being worshipped; who indeed, had by God's immediate Command, a Place of Attendance, by the *Mercy-Seat*: this Type of *Christ*, over which God filling the Tabernacle, and so the Temple after with his Glory, that none could enter, and so only gave a remaining Symbol of his presence there; but likewise of God to be seen, but the People are warned over and over, to take notice they saw no Likeness or Similitude of God; nor is there the least shadow of any direction of Worship to those *Cherubins*; but to that God, who was pleas'd to promise his Presence there, where his Glory had appeared, in Christ the propitiation; so that by pure spiritual Acts, they might pray towards that place, called by his Name, without any prophaning God by sense: From which he is always in an infinite retirement, for sense is the Foundation of *Idolatry*. And agreeably what was in the *Holie of Holies*, not being seen, was a warning to retire all into a spirituality, and a sense of the incomprehensibleness of God, the enjoyment of him being in pure spirituality.

And as false it is, that the *Scripture* speaks only of the *Idolatry* of Worshipping the Heavenly Body.

For from the heights above, to what is most below, the changing of the Glory of the incorruptible God, with any corruptible Image, or the Worship directed by the Mediation of any Image, is Abomination to him, as in numberless places of *Scripture* (besides the *Second-Commandment*) particularly *Duet. 4. 16. Rom. 1. 23*. For that I can hardly believe my eyes in reading the *Bishop's* Definition of *Idolatry*, and so it is as to the Redeemer, or one Mediator, who is not to be worshipped, by any Image of his *Humanity*, not by so despicable a Thing as *Bread*: which he made only the Element of a spiritual Communication of himself, as a most familiar Emblem, without the least design of Worship to it, most abhorred by him.

Most false it is, therefore, that there is no *Idolatry* if Men do not worship *Images of false Gods*, or make *corporeal Images of his divine Nature*: For *Angels*, tho his *Servants*, and *Saints departed*, become *false Gods*, and Names of *Blasphemy*, when *worshiped* with any sort of *Worship*, as the *Apocaliptick Angel* testifies, *chap. 21. v. 22.* and the *Host* so worshiped, is the Symbol of a *false God*, as turn'd into a *Likeness*, and *Image*, before the jealous God, and Mediator, who will have all pure Spirituality in the *Worship* of them.

And yet in the mean time, I must acknowledge that the *Bishop* hath rightly observed concerning that *Idolatry*, which he is willing to allow to be *Idolatry*, viz. the *Worship of the heavenly Bodies* (and I am sure it will follow of all other *Idolatry*, that it is to be proportionably admeasur'd to) *It is an iniquity to be punished by a Judge*, viz. By the *Civil Magistrate*. And this determination concerning *Idolatry*, is recorded in that admirable Book of *Natural Religion*, the Book of *Job*. Now the *Laws of Natural Religion* are *irreversible*, and *unchangeable*; so that were it not that in the great degeneracie of humane Nature, the generality of the Nations of the World were early drenched, and even plunged in this great evil, Natures *Laws* had always so prevailed: Whereas, alas, too too soon that Government grew to weak too establish it self, and were that Government, the Government of the *Law*, written in *Man's Heart* restor'd, it must proceed with all Efficacy to the extirpating this Evil; and where it was so much restored, as among the *Jews*, and enforced with further Positive and Ceremonial Sharpness of *Laws*, the Rigor on Offenders were so great, as the *Bishop* has Recounted: But yet the mercy of the *Gospel*, and of *Christian Religion*, is such, that although in Governments able and equal for it, there ought to be no abatement of Severity against the Sin it self, yet there is by *Christ*, a Relaxation, as to Persons Lives, where the most guilty Circumstances of *Presumption*, *Obstinacy*, *Danger of bad Example*, do not inflame the Account of the Evil: All means of *Conversion* and *Reformations* being first used; which is a great Justification of the lawfulness, and necessity of the *Test*, in a *Protestant Government*. Nevertheless, the generality of the Sin, hath been at no time too big for *Divine Vengeance*; but that it hath appeared from Heaven upon *Idolatrous Powers*, and Nations, when he saw good; And the time is approaching, when a better State of the renewed World growing on, will, by degrees, but with signal *Vials* powred out upon the whole Race of *Idolaters*, and their *Idolatries*, make way for the perfection of that Renovation, and such a thing as *Idolatry* will not in one single example, be endured. For *Satan*, that old *Serpent*, that hath deceived the Nations into it so long, will be sealed up into his own *Abyss* at the same time. But this hath been by way of *Digression*.

It is time to return now to the just *Remarks*, that are to be made upon the *Bishop's* Discourse upon *Idolatry*; so contriv'd, as to lead the Unthinking, yea, the not closely observant Reader, thorough a Variety of Matter, far off from suspecting the *Roman* *Worship of Idolatries*, where yet *Scripture-Prophecie* hath settled it upon
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its own Base, in that Land that is *Spiritually* called *Shinar*, or *Mystical Babylon*: His Discourse, indeed, is blended sometimes with better, that it may convey more Artificially the intollerably bad, sometimes with things doubtful and uncertain, that the notoriously False may hope to skulk among them.

I cannot, according to the brevity I have resolv'd, retail to the Reader, so ambagious, or tedious an Account of *Idolatry*. There are two things among his own Notions, that if he had taken his Measures by, they would have steer'd him much better, *viz.* First, The observation of the Great Care God took by all his Dealings with his People, *Descendants* from *Abraham*, to secure them by the Mosaick Mediatorship in the acknowledgment of the One God, Creator of Heaven and Earth, the Universal and most Natural Standard against *Idolatry*, together with those particular assurances of himself to them; by his Covenant with *Abraham*, by bringing them out of the Land of Egypt, speaking to them out of the Cloud, and Fire on Mount *Sinai*, by his filling the Tabernacle with his Glory, which is especially to be remark'd, both in *Moses's* Tabernacle, and *Solomon's* Temple, as being the true Reason of the *Worship* towards the Holy of Holies. And Secondly, the observation of the Sabbath, as a peculiar Commemoration of the Creation, as also of the further Manifestation of the same true God, Creator of Heaven and Earth, who was so particularly the God of *Abraham's* Posterity.

Had these two Observations, together with the Types, which the Episcopal Author, with Dr. *Spencer*, and other Learned Men, not without Reason, make Fences between *Israel* and the *Idolatrous* Nations, and their *Idolatries*; or as the Apostle calls it, *Partition-Wall*; these would have led to the One Mediator Jesus Christ, Who is that very Propitiation and Mercy-Seat, of which, that in the Holy of Holies was but the Type, and for which Type sake the *Shechinah*, or Glory once came, and late in its filling the Temple; as between the *Cherubims*, or Attendant Angels, Symbolically Represented in an Adoring Posture, stooping down, and praying upon the Mercy-Seat; as that Type of Christ, as the Apostle *Peter* alludes, 1 Pet. 1. 12. *Worshipping*; but the Spirits, whom they resemble, would have abhor'd to be *Worshipped*; As he most injuriously to Truth, would bear his Readers in hand, if they would be deceived by him.

Now, as Redemption parallell's Creation, so the One Mediator, the One God, as our Lord himself teacheth. This is Life Eternal, to know Thee the only true God, and whom thou hast sent, Jesus Christ, and so the Apostle tells us: There are Gods many, and Lords many in the World, Counterfeits of the One God, and One Mediator. As the Heathenish Gods, and Baalim, or Daimons, who were esteem'd a middle Region of Gods, or Mediators: But to us, saith he, There is but one God, the Father of Whom are all things, and we in, or for, or unto him; and One Lord Jesus Christ, by whom are all things, and we by him. So to Timothy, There is One God, and One Mediator,

Mediator, between God and Man, the Man Christ Jesus, which one God is now known to us, as the God and Father of our Lord Jesus Christ, which Title drinks up, as the Antitype doth Type of the former Titles, of the God of Abraham, &c. of the God that brought from Egypt, that sits between the Cherubims: that Title indeed of Creator, Lord of Heaven and Earth is not in the least eclips'd, but shines together upon, and with, and in the Redeemer, the Lord Jesus Christ:

And as a Testimony and standing Plea of all this, the *Sabbath of Recreation*, is remov'd from the *Seventh*, into an Union with the *First Day*, the *Sabbath of Redemption*, or *Lord's Day*.

Thus there is, as the *Apostle John* speaks, *the true God, and eternal Life*, in the very mention of which, as foreseeing the great *Antichristian Idolatry* coming upon the Christian World in *other Mediators*, (the same thing with *other Gods*) he makes the Conclusion and Farewel of his Epistle, *little Children, keep your selves from Idols*: and seals it with a passionate, *Amen*.

Now this *One God*, and this *one Mediator*, we are to worship. and only to know, and only to serve; all introducing other *Mediators*, either of *Man*, or of other *Creatures*; as in honour to God, to worship Him, or Jesus Christ by them, joyn'd with some Ceremonies of a Service, as *Kneeling*, *Bowing*, *Incensing*, *Invoking*, &c. is *Idoltrous*.

And now to draw the whole matter of *Idolatry* to a conclusion; I confess, it seems necessary, that whoever takes the *Test*, being, as the *Bishop* truly observes, of the Alloy of an *Oath*, it is necessary he should take it in *Judgment*, as well as in *Righteousness*, and in *Truth*.

That any one may so do it, he must carry about him a Gauge, or certain Notion of *Idolatry*, and some general knowledge of the Usages of *Rome*, as to the *Invocation of the Virgin*, of *Saints*, the *adoration of them in their Images*, with the *Sacrifice of the Mass*; which by a little enquiry will be easily known, if it can be at all unknown to any Persons, who can be suppos'd to have possible obligation to take the *Test*: For the *Roman Church* does not hide its Sin; but carries the Title on its *Forehead*, the Title its *Idoltrous Fornications*; and its *Papal Prince* carries his Names of *Blasphemy*, *Idolatry*, on her Heads; and it is to be earnestly prayed, these things may not be more vulgarly known among us, against which the *Test* is one great security.

To give then in the second place, a very short, and portable Gauge of *Idolatry*, I should chuse to do it best, by all I have said; as encas'd, or enchas'd, in the very words, *Superstition and Idolatry*; truly explain'd. The first of which imports any religious Act, either to Persons dead, as if they were now alive, and conversant with us, tho' above, as the *Virgin Mary*; or *Saints* departed or else and (as may most agree) *Super Statutum*, above the Rule and Law of all religious Actions, viz. the very Law and Light of Nature, teaching us natural Religion, which consists only in the Religion of the Mind, and expressed only in the most necessary *Rational Latria*; or Service of our Bodies; or else which best explains all Religion to us:

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The Word of God; seeing, there we find nothing of such *Invocation*, or Adoration, so much as in any dark Line of either of these Laws; but much written, as with a Sun-Beam against them, who even knows, and believes the Word of God, may boldly call the usages of *Rome* superstitious.

And as to *Idolatry*, it is the Service to an Apparition of a God, to our dark and foolish *Imagination*, for the *One God*, that made Heaven, and Earth; or the Apparition of a *Mediator*, besides Jesus Christ, the *One Mediator*, who redeem'd us by his *Death*: Both which are against the first *Commandment*, for *Idolatry* is a worship of any thing whatever that is believ'd to be God, and Christ, from the highest Heavens to the lowest Centre, by any *Image*, or *sensible Representation*, (as against the second *Commandment*.)

Now he may be sure of this *Idolatry*, whoever considers the *Romish Church* (*falsly so called*) the *spiritual Babylon*, the *City* made of *graven Images*; so certainly that *headed Babylon*, that in the daies of *John's* receiving the *Revelation*, reign'd over the *Kings of the Earth*, and was then (five of its Governments so notorious in *History*, being fallen, or gone off from their *Principality*) under its *sixth King*, the *Heathen Emperour*; and for a little space under the *Christian Emperour* its *seventh King*, but no *Head*, and hath been under its *eighth King*, that was of those *seven Kings*, who were ever *Heads*, ever since the expiration of *Augustulus's* Line, the late Emperour, *An. Dom. 475.*

For till *Rome* be utterly destroy'd, and sink like a *Millstone* into the *Sea*, That *eighth King*, the *Beast*, or *Pope*, shall not be utterly destroyed; but *Rome*, and its *eighth King*, shall fall within few years, from its *Ten-king'd Principality*.

All which may be thus demonstrated, the Bounds of the *Prophecies* stand eminent and unmoveable, even to demonstration, viz. the *Heathen Empire* therein being at one end, and the final ruin of *Rome* at the other; in the middle just as the short liv'd *Christian Empire* expiring, run forty two prophetic Months, or Times of the *Moon*, amounting to 1222 prophetic years, which accounted from 475. must end 1697.

Now this *Rome*, and its so call'd *Church*, is *Mysteries of Idolatries*, and the *Pope* its *Balam*, or *High Priest*, or *Prophet* carrying it, and so describ'd in the *Revelation*; and the thing there Prophecied, so fulfill'd in all Eyes, and Ears, in the *Blasphemies of God*, and of all that dwell in Heaven, by these *Idolatries*; that then can be no hazard, if there was liberty to demonstrate the thing, as it may be demonstrated: It would put *Transubstantiation*, the the *Worship of the Virgin*, of *Saints*, and the *Adoration of the Mass*, and its *Sacrifice* out of all *Dispute*, although the things may be otherwise set, enough beyond *Controversy*, yet not so suddenly or surely, as by this *Prophecy* is well explain'd.

In the mean time, to say all in a word, I cannot but make great doubt, whether the *Bishop* with so great pretence, and yet such thin *Sophisms* in the room of Reason, and with those *Unepiscopal*, *Unchristian*, *Ungentile*,

tile, as well as highly Senseless Reflections upon a Person of so great Learning, Gravity and Piety in the eyes of the whole Nation, (as Dr. St.) did indeed design any more, than to *Ridicule* what he would seem to *Favour*, things so False, so Fallacious, so Inconclusive, could never else have been so together, and to carry, as it were a fresh Remembrance. At the last he concludes his Book under a transparent *Tiffany*, with a downright Falshood, viz. As if the not taking the *Test*, did wrap up the Refusers in a *Conviction* of *Recusancy*; to which purpose he foist's in a part of *Test-Act*, leaving out what would have convicted him of senseless Fraudulency: For he well knows, not the Refusal of the *Test*, but the Refusal, and yet invading *Offices* contrary to the *Test*, brings any one under that *Convictions*: Whether therefore he was in earnest, or in a *Sathanic Fanaticism*, when he writ all this, I much doubt; but if he were, indeed, in earnest, he deserves the Character of the weakest of Men, in a disguise of a Man of Parts and Learning; if not, of the most insidious and dishonest *Sophister* in the *Lawn* of a *Protestant Bishop*.

But without any railing Accusation against him, or any such, I pray as I begun, *the Lord rebuke them*.

DR. A. L. O. C. N. I. L.

F I N I S
